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THE CONCEPT OF COMMUNITY SERVICE AFFECTS THE CHARACTER OF THE WHOLE UNIVERSITY--THE NUMBER AND KIND OF STUDENTS, VARIETY OF FACULTIES, FOCUS OF RESEARCH PROGRAMS, AND THE PACE AND NATURE OF THE UNIVERSITY'S GROWTH. TRADITIONAL GERMAN EMPHASIS ON RESEARCH AND GRADUATE WORK AND BRITISH EMPHASIS ON THE STUDENT AND TEACHING, WHILE STILL EVIDENT IN THE MODERN UNIVERSITY, HAVE BEEN DOMINATED BY A THIRD EMPHASIS, THE AMERICAN CONCERN WITH SERVING THE NEEDS OF A RAPIDLY DEVELOPING DEMOCRATIC SOCIETY, WHICH HAS CULMINATED IN THE MULTIVERSITY. THE PREVAILING ATTITUDE WHICH PUTS COMMUNITY SERVICE AT THE HEAD OF THE UNIVERSITY'S OBJECTIVES IMPLIES THE PARTIAL SURRENDER OF THE COMMITMENT TO DISPASSIONATE OBJECTIVITY, SCHOLARSHIP, AND INTELLECTUAL GROWTH WHICH HAS MADE THE UNIVERSITY A TRULY CREATIVE AGENT IN SOCIETY. ILLUSTRATIVE OF THE KINDS OF SERVICES WHICH THE UNIVERSITY IS UNIQUELY EQUIPPED TO RENDER ARE THEORETICAL STUDIES AND PURE RESEARCH, THE RECRUITMENT OF ABLE STUDENTS, THE EDUCATION OF ADULTS, IMPROVEMENT OF THE EDUCATIONAL SYSTEM, AND EXPANSION OF GRADUATE AND PROFESSIONAL STUDIES. THESE ACTIVITIES ARE INDIGENOUS TO THE UNIVERSITY AND ARE LIKELY TO PROVE OF IMMENSE VALUE TO THE COMMUNITY. (AJ)

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THE UNIVERSITY AND COMMUNITY SERVICE

BY
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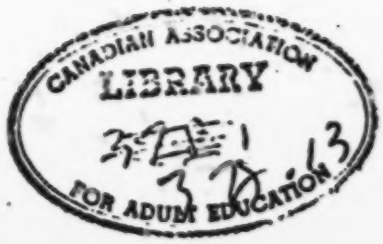

THE UNIVERSITY AND COMMUNITY SERVICE

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THE UNIVERSITY AND COMMUNITY SERVICE

Introduction

The functions of the university are often described as teaching and research ---- and community service. The implication is that the last mentioned is a kind of addendum, something the university does after it has performed its principal work. It would make the preparation of this paper much easier if this were the case. Unfortunately this is not so, for the concept of "community service" has a fundamental and pervasive influence in the character of the modern university. Its full import goes much further than the seminars or extension courses the university offers to non-students in the community, rather it is a philosophy which affects the whole university - the number and kind of students taught, the variety of professional faculties, often the focus of research programmes, frequently the pace and nature of growth of the whole university.

It is the purpose of this paper to demonstrate why "community service" must be seen in this light, to point out some of the consequences for the university in embracing this philosophy, and to suggest what I consider to be services the university might offer the community without loss of its essential academic integrity.

It should be said at the outset that the paper reflects a heavy bias in favour of what we generally think of as the traditional purpose and character of the university, and that while it does not reject change or the need for change, it attempts to call attention to the need for discrimination in selecting and planning the growth pattern of the university. A sage has said, "if you don't know where you are going you can take any road you wish to get there." It is my view that new developments in some universities are justifiable only because the universities in question have no clear goals (except size) nor any clear conception of the role of the university in society (except activity).

II. "Community Service" In Context

There have recently been a number of statements on the modern university, all of which have reviewed the history of universities in the western world to clarify those characteristics which constitute the major inheritance of the university today.[1] It is unnecessary to repeat these accounts here but it is important

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1. Clark Kerr, The Uses of the University, Harvard University Press, 1963; James A. Perkins, The University in Transition, Princeton University Press, 1966; Sir Eric Ashby, "The Case for Ivory Towers", paper delivered at the International Conference on "Higher Education in Tomorrow's World", April 26-29, 1967 at University of Michigan; Margaret Clapp, ed., The Modern University, Cornell University Press, 1950.

to identify the three major strands which are interwoven in the North American concept of the university and to expand on that development which gave impetus to the idea of community service in the university. In brief and simplified form, the three major influences in the growth of our modern institutions of higher learning can be set out as follows:

(1) The German pattern, said to have been initiated by von Humbolt at Berlin in the early years of the 19th century,[1] embodied the idea of scientific research as a major, if not the primary, function of the university. As corollaries of this were the need for the researcher to be free from other obligations and pressures that he might pursue his studies in relative solitude; the desirability of specialized graduate students working with the scientist; the development of the department, the senior professor, and the decentralization of power in the university. At the heart of the university, however, was its specialist research activity. This influence spread, as we know, to universities throughout the world and is one aspect of the inheritance to which most academies are devoted.

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1. One could argue that this development was started by Justus von Lidig at the University of Giessen (see Clapp, op. cit. p. 16) and spread to the universities of Berlin, Breslau and Bonn. For our purpose the time and nature of the beginning is less important than the resulting developments.

(2) The second strand of this inheritance is an emphasis on the student and his mental and moral development. We usually attribute this, perhaps without due regard for the continental universities, to Oxford and Cambridge, where the small residential college rather than the department or the faculty became the primary unit of organization and the tutorial became the primary method of teaching. Embedded in this philosophy was the principle of the university standing in loco parentis towards students and thereby responsible for the total development of the individual student. The university's, and the professor's, responsibility went beyond the discovery of knowledge to its dissemination through effective teaching; teaching which was both a spur to intellectual development and, indirectly, to training in how to live.

(3) The third strand of the inheritance, and the most important for our purpose, is that which developed from the land-grant movement in the United States. It is sometimes forgotten that the very earliest universities were highly utilitarian and pragmatic in nature and that during the first centuries of their existence students gathered in centres of learning primarily for the purpose of improving their professional status.[1] However this may be, there can be no question that the passage of The Morrill Act in 1862 gave great impetus to the idea that the

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1. George F. Kneller, Higher Learning in Britain, University of California Press, 1955, p.10.

university must be practical and useful in its courses of study and that these must be open to all classes in society. Since this may be considered as the genesis of the present concept of "community service" in the university, it may be useful to examine this philosophy in some detail.

The Morrill Act provided land grants to each state for "The endowment, support and maintenance of at least one college where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanical arts, in such manner as the legislatures of the states may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions in life".

The importance of this Act in the development of the state universities can only be understood in terms of the manner in which it was interpreted and implemented and for this reason it may be useful to quote at length the views of one distinguished president of a state university writing in 1934:

> "The state universities hold that there is no intellectual service too undignified for them to perform. They maintain that every time they lift the intellectual level of any class or group, they enhance the intellectual opportunities of every other class or group. They maintain that every time they teach any group or class the importance of relying on tested information as the basis for action, they advance the cause of science. They maintain that

> every time they teach any class or group in society how to live better, to read more and to read more discriminately, to do any of the things which stimulate intellectual or aesthetic interest and effort, they thereby enlarge the group's outlook on life, make its members more cosmopolitan in their points of view and improve their standard of living. Such services as these the state universities would not shrink from performing - indeed, would seek to perform."
> [1]

The thrust of the land-grant colleges, of the great state universities, was that of service to the community. They were to teach what was of value to anyone in the state, regardless of class or status - indeed, Cornell University was founded as "an institution in which any person can find instruction in any study", [2] which may explain the co-existence in that institution of distinguished departments of social science and a School of Hotel Administration. Another aspect of this service was the focussing of research on problems of the state, in the early days on problems of agriculture, more recently on problems of urbanization. Thus the new land-grant university represented much more than an expanded version of the existing institution. Its whole character and ethos had been transformed with significant consequences for the policies that determine who shall be taught, what shall be taught and what is the focus of research. This

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1. L.D. Coffman, The State University: It's Work and Problems , The University of Minnesota Press, 1934, pp. 205-206.
2. T.R. McConnell, A General Pattern for American Public Higher Education, McGraw-Hill, 1962, pp. 90-91.

new ethos while more dominant in the great state universities, nonetheless influenced all universities and as public money became increasingly available for services the public wished the university to perform, the subject of the university's responsibilities to the community loomed larger in the making of university policy.

The degree to which the concept of community service has been accepted is well illustrated in a recent paper by Sir Eric Ashby where he says, " .... universities are very costly, and the nation has to pay the bill. Therefore it is right and proper that the overheads of the campus should be shared by many young people whom the Germans, (for example), would not regard as university material at all. Agricultural extension officers, car salesmen, insurance agents, may make no pretense to be intellectuals, but it is in the national interest that they should have some inkling of the rigours of intellectual discipline as practised by scholars ... it is good both for the brilliant scholar and for the common man that they should share the same dormitory and cafeteria and swimming pool."[1]

Sir Eric may, one hopes, be referring here to extension courses for car salesmen and insurance agents but in another reference to the expansion of the American university, he says:

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1. Ashby, op. cit., p.7.

> In the United States you already offer mass higher education: your problem - and you have gone a long way to its solution - is to consolidate on one and the same campus the co-existence of mediocrity and excellence. The great American contribution to higher education has been to dismantle the walls around the campus. When President van Hise of Wisconsin said that the borders of the campus are the boundaries of the State he was putting into words one of the rare innovations of the evolution of Universities. It is one which has already been vindicated by history. Other nations are now beginning to copy American example.[1]

The philosophy underlying the Morrill Act is one in which the university is conceived as an instrument of economic and social progress. It must in conception and nature be related to the needs of the community, accepting even larger numbers of students, providing training in areas related to the manpower needs of the community, giving help through research and consultation to the solution of the immediate problems of agriculture, industry, and government. While some of this responsibility could be discharged through extra-curriculum and extension work, it requires a much more whole-hearted change of commitment than simply the addition of a new department. There can be no question that the philosophy of community service pervaded the whole structure of the land-grant university and its successors, and was reflected again in the attitudes and ambitions of its faculty, and in the expectationsof its supporters. It has been the predominant influence in the growth of the great modern

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1. Ibid., p.4.

American university - the multiversity.

The multiversity is big, diversified, expansive. Clark Kerr, describing the University of California,reports that:

> " ... last year (it) had operating expenditures from all sources of nearly half a billion dollars, with almost another 100 million for construction; a total employment of over 40,000 people, more than IBM and in a far greater variety of endeavours; operations in over a hundred locations counting campuses, experimental stations, agricultural and urban extension centres, and budgets involving more than fifty countries; nearly 10,000 courses in its catalogues; some form of contact with nearly every industry, nearly every level of government, nearly every person in its region. Vast amounts of expensive equipment were serviced and maintained. Over 4,000 babies were born in its hospital. It is the largest purveyor of white mice. It will soon have the largest primate colony. It will also have 100,000 students - 30,000 of them at the graduate level; yet much less than one-third of its expenditures are directly related to teaching. It already has nearly 200,000 students in extension courses - including one out of three lawyers and one out of six doctors in the State!"[1]

This, then, is the modern university, its development partially shaped by the functions of teaching and research, but pressed also to be pragmatic and utilitarian - to be of service to the community by taking more students, in more courses, and doing more research on problems defined by community need. The phenomenal growth and expansive nature of the modern university have met with almost universal approbation, partly because it seemed as though the intellectual energies long pent up in the universities were at last being applied to the

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1. Kerr, op. cit., pp. 7-8.

solution of practical problems and partly because physical growth and expansion are easier to understand and applaud than intellectual growth. It is difficult for anyone not to succumb to Clark Kerr's infectious enthusiasm. But here, I think, we must pause to examine the impact of the newly arisen philosophy of community service on the traditional functions of teaching and research.

The successful carrying out of these functions depends, I believe, on a strong commitment on the part of everyone in the university to the value of free and independent inquiry, to the love of knowledge for its own sake and to the importance of mental disciplining. Wholesale adoption of the philosophy of community service does much to qualify, and in the end, to alter this commitment. The university which performs the role of a vast service organization for the community soon begins to absorb many of the standards and criteria of judgement which apply outside it. Since it is now in competition with other organizations for the limited resources of society it must tailor its programmes to the immediate requirements of its new clients and justify these programmes in terms that appeal to them. The influence of this philosophy is truly all pervasive. The first year English course, for example, becomes a training in the skills of effective writing and speaking rather than an exercise in intellectual development. The quantitative measures appropriate to the market-place tend to be adapted to the academic community. The performance of the university is measured in terms of its output of publications and graduates, its numbers of faculty recruits and building starts. Its

administrators, its scholars and its teachers are tempted by these new exigencies to translate their commitment to the academic aims of the university into an attitude of fierce competitiveness that can be at times productive and at times destructive of real scholarship. There is a perceptible shift in the university community from objectives which are long-term, hard to conceive in concrete form, and difficult to "put across" in practical terms, to objectives which are short-term, easily measurable, and likely to attract immediate support.

Furthermore, the multiversity engenders in its faculty a considerable degree of confusion as to the purpose of the institution they serve. They come to lose any sense of identification with an identifiable academic community in which students and other academics are close colleagues in a common intellectual enterprise. Sometimes their immediate ties bind them much more closely to outside organizations than to their own university. Under such circumstances they can hardly expect to be vigilant critics of government and society and they are unlikely to exemplify, in the minds of their students, the devoted scholar and teacher. They can hardly be blamed for deserting the classroom for consultantship or for dissipating their energies in a variety of outside activities. There is an absence of a firm base, of roots, of tradition, of guideposts that reveal clearly the obligations of their profession in teaching and research. The community market-place, with its shifting needs and values, provides the dominant guide for their activities. The philosophy of community service takes in too many and too disparate functions to permit the preservation of the desirable degree of professional

esprit among academics.

If one looks closely at the University of California (Berkeley), judged by its peers - the American Council of Education - as one of the foremost universities in the United States, one finds some disturbing statistics which reflect the dilution of the university's traditional commitment to teaching. The Annual Report for 1965 indicates that of those who enter Berkeley as freshmen only about half graduate at Berkeley. Further, of the 1965 graduating class only 8 per cent had received any kind of individual instruction. Of the courses offered in the first two years at Berkeley 40 per cent were taught by graduate students and in the classes with fewer than 60 students, 63 per cent were taught by graduate students rather than tenured faculty. Further, for 10,000 graduate students the main library at Berkeley had 405 individual study places; for 1,600 graduate students in the humanities departments there was a reading room which seated 124 students.[1]

It is more difficult to discern the impact of the philosophy of community service on the research activities of the university. Nevertheless, it appears evident that the multiversity has been too responsive to the public's conception of what it should be doing with the result that issues of underlying seriousness sometimes go unexamined while much attention is paid to problems of immediate and tangible importance. Projects which could not be "packaged" in such a form as to attract outside support have withered on the vine

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1. These figures were presented by Dr. Daniel Bell in an address at York University, May 10, 1967.

while the professor's energies have sometimes been spent in endeavours that could perfectly well have been undertaken within industry and government and for which the sponsors sought the professor's prestige more than they really required his scholarly mind and training.

It is true that the German emphasis on research and graduate work and the British emphasis on the student and teaching are still clearly evident in the modern university. Indeed, despite the foregoing, the multiversity's achievement in both these fields has been truly impressive. Research and teaching, however, have been dominated by the third strand in the fabric of the modern university, the American concern with serving the needs of a rapidly developing democratic society. It is from this strand that the prevailing ethos of the multiversity comes and it is the dominance of this ethos which I am calling into question in this paper. The prevailing attitude which puts community service at the head of the university's objectives implies the partial surrender of the commitment to dispassionate objectivity, to the value of scholarship and to intellectual growth which we have formerly considered to be the genius of the university and which has made it a truly creative agent in society. We should not mindlessly rail against the explosive growth of the modern university or attempt to be blind to its economic and social importance. Further, we must agree that bigness makes possible scholarly endeavours heretofore practically unimagined. It is not the appearance of the multiversity but the attitude, the ethos, which must be changed, for society will be the poorer if its universities embrace mediocrity; if its universities merely tolerate undergraduates; or if its universities no longer provide a home

for the critical, the provocative, the iconoclastic, and the imaginative. In the words of Robert Hutchins, "To conceive of the university as the instrument by which we become prosperous and powerful is to guarantee, insofar as an educational system can affect the outcome, the collapse of a civilization.

III. The Outlook for The Multiversity in Canada

As one views the future of the multiversity in Canada one can identify numerous critical factors which will have great influence on its developing character. For the sake of brevity, I will mention only five of these in the hope that together they will illustrate the manner in which the idea of "community service" may affect profoundly the character of the university in the future.

(1) The multiversity is essentially expansive in character i.e. "It is the nature of the beast to grow." Built into the mechanism of the multiversity, into the attitudes of those who work in it, into the ambitions of those who guide its destinies, is a desire to do many things, to do new things, to be of greater importance and to be of greater influence in the community. This is an obvious trend. It is evidenced by the activity of universities in accumulating more and more land, in creating more and more research institutes, in offering a much greater variety of professional courses. Much of this expansiveness is due to public pressure, a good deal to inter-

university rivalry, some to clear identification of academic need; but it is important to note that the multiversity is the kind of institution that is responsive to these pressures and rivalries. Changes, in the form of new courses, new institutes, new professional faculties, which would not have been accepted a few decades ago or if accepted, would have been so only after long debate and delay, are now approved by Senate and Board in short order. The tempo of change in the multiversity sharply distinguishes it from its predecessors.

(2) The university has a place of centrality in our society. There are many reasons for this relatively new status of the university of which I will mention but two:

(a) The university has something close to a monopoly on what Kerr calls the "knowledge industry" in our society. This is perhaps more true in Canada than in the United States, for here most of the leading scholars and scientists are in universities, much of the best scientific equipment is in university laboratories, and most of the great book collections are in university libraries. Since so many of our modern institutions are built on intellectual and scientific capital the university is now conceived by government and industry as an important participant in economic growth.

(b) The university determines the stratification system of modern society. Professor Daniel Bell [1] suggests a

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[1] Ibid.

new relationship of the university to society in this respect: in the past a university reflected the class structure of society i.e. those in a privileged position sent their children to university and the university thus became a base for the reinforcement of privilege and reflected the existing status system. Now, however, the university itself is determining the class structure, for it increasingly selects those who will go to university, graduate from university, and enjoy high status in society. Ours is a "credential society" and the university now acts as a kind of gate-keeper in determining who will receive the "credentials" increasingly necessary if one wants to be successful.

For these reasons the university, then, currently has great public prestige, and is generally regarded as a centre from which one can acquire the essentials of success - solutions to problems, training, understanding, degrees and certificates, knowledge, wisdom, recognition.

(3) There is, and will be, increasing pressure on the university to meet many of society's needs. This is partly implied by what has been said above. Beyond this is our society's desire to "educate all youth", to keep young people off the labour market as long as possible, to democratize our society, with consequent pressure on the university

to expand and to give many more young people an opportunity of attending university. The formula system of grants (which has just been introduced in Ontario and is likely to spread to other provinces) does, in a manner few will admit, increase the tendency of universities to admit large numbers of students for, stated crudely, the formula says "the more students you have, the more money you will receive".

Additionally, there are new demands by the labour market. The shift in occupation structure from manual into non-manual jobs has been most significant. As Porter points out,[1] "At the turn of the century less than a quarter of the labour force were in non-manual occupations. By the middle of the 1960's over half of the labour force were engaged in white-collar and personal-service types of work. And particularly striking has been the increase in professional, managerial and clerical occupations". Further, if one looks at occupational slopes, that show not where people work but what they do, one finds a similar shift in which the largest and fastest growing group are the professional and technical classes. Bell[2] predicts that in the United States, where the labour force is expected to grow 33 per cent between 1962 and 1975, the professional-technical classes will grow about 60 per cent and within this group the scientist-engineer sector will grow by about 99 per cent. All this means, of course, increasing pressure on the

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1 John Porter "Social Change and the Crisis and Problems of Education in Canada". Paper presented at the C.T.F. Seminar on Teacher Education, May 9, 1966.

2 Bell, op.cit.

whole educational system but particularly on the university as the need for professional people in law, medicine, teaching, science, business, engineering, etc., becomes yet more apparent.

Additional pressure will come from many groups, hitherto not recognized by the university, for university affiliation or for inclusion in the university structure, as a means by which professional status and recognition can be secured. Pressure from such groups as the chiropractors, optometrists, accountants, purchasing agents, personnel officers, psychotherapists, etc., for university programmes which will provide them with degrees and titles, will unquestionably grow in the next decade. Further, it should be emphasized that some of these groups are able to marshall considerable support in the community.

(4) Canadian universities have very little independent or "free" income. This is an obvious fact, which requires little elaboration. Only one university in Canada has as much as $90,000,000 endowment funds and few universities would receive as much as 10 per cent of their annual operating budget from gifts or donations from private sources. This means, of course, that Canadian universities are almost entirely dependent on public funds, are very susceptible to public pressures, and face innumerable temptations to serve the public interest as it is defined by people outside the university. On the one hand they cannot afford to risk the loss of existing support; on the other hand, their need for funds is so great that they must be "adaptable"

if they wish to secure new or additional financial support.

(5) As an institution, the university is gradually becoming a part of, rather than standing apart from, the social system. Most would agree that a university should be related to the society of which it is a part, but for centuries the university has cherished a degree of detachment from everyday life which allowed it a degree of objectivity and perspective not otherwise possible. William Whyte in a recent series of articles in Life illustrated very well the deepening involvement of the intellectual in the world of affairs and the adverse implications of this for the traditional role of the academic as an objective observer and critic. Of more significance for our purposes here is the manner in which the university as an institution appears to be losing its position as a critic of government policies particularly as these policies impinge on education and the university. Some of the reasons for this are obvious, more subtle is the tendency of governments to "involve" the universities in discussions about, and decisions on, policies affecting the universities. In Ontario there is a most elaborate system of consultation between the Government, the Committee on University Affairs, and the universities that is based on goodwill and exchange of opinion but which inevitably dulls anything like public criticism. Most government agencies which make grants to universities for general or specific purposes include university representatives as members or advisors. Many government departments employ university professors

as consultants, researchers and advisors. And while such involvement and consultation is desirable and unquestionably makes for decisions which more adequately take into account than would otherwise be the case the peculiar needs of the university, nonetheless it inevitably compromises the detached role of the university as analyst and critic.

In the context of a discussion of "the university and community service" the implication of the five points outlined above may be obvious. The land-grant colleges gave impetus to the idea of the university as a servant of the state. Their concept of service was not simply to provide extension courses in areas of community need (although this of course was involved) but to make the whole of the university useful to the unique needs of the state of which it was a part. This involved providing more university places for the youth of the state, conducting research on the more acute economic problems of the state. This emphasis inevitably affected the whole character of the university, altering in significant ways its traditional roles of teaching and research. It was the trend established by the Morrill Act of 1862 which culminated in the institution of the American multiversity.

I have described five of the influences which make it appear likely that this trend will be further strengthened and continued in Canada. Our universities will be put under increasing pressure to take larger numbers of students, to expand course offerings, to increase

the number of "professional" faculties, to offer a greater variety of certificates and degrees, to make the university more responsive to community need. Fortunately, in my view, Canadian universities are still more subject to British than American influences in higher education and the university is more "inner directed" than "outer directed". But this is changing rapidly and it is likely that we will be increasingly agreeable to the community's demand for service. For it is in fact a combination of both internal and external pressures which is driving the university to expand its services to meet the diverse needs of society. While the original impetus may have come from outside it soon struck a responsive chord within the university community and this chord now threatens to drown out all dissenting viewpoints. Though there may be financial and popular pressure for growth and diversification the modern university does not want for enthusiastic expansionists who think that their institutions should be serving the urban centre in the same sense that the early land-grant colleges served the agricultural community. They do not regard themselves as being peculiarly vulnerable to outside pressures, as being forced to acquiesce in the inevitable wave of expansion, or as being tempted by outside rewards to abandon their academic integrity. As I pointed out earlier, their standards, their frame of reference, their understanding of their own role have all been radically altered. With robust enthusiasm and profound conviction they proclaim the merits of the multiversity.

IV. Legitimate "Community Service"

To these people the opinions expressed in this paper will seem both negative and backward-looking. Yet I believe that the indiscriminate development of the "community service" concept will soon destroy traditional concepts of teaching and research in the university and not only drain the academic community of its intellectual vitality but also render it of less and less value to society. There are few who doubt that the university must be responsive to public needs, that it must expand, that it must be responsible and play its part in the economic and social development of the country. But this does not mean that the university should attempt to meet all needs, or expand in all directions, and thereby lose its sense of its own destiny. Indeed, it is probably the case that the university can most effectively serve society by doing well those things it does best, by serving a limited number of objectives, by keeping in balance its traditional functions of teaching, research, and service to the community. I would contend that the university is fulfilling rather than denying its social responsibilities by putting serious scholarship at the head of its objectives.

For the sake of discussion let me suggest a number of areas in which the university can effectively serve the public interest without losing its integrity, purpose, and sense of direction:

(1) Research:

One major change that has taken place in this century is the shift from dependence on invention to dependence on theoretical knowledge as the basis of innovation. The early inventions of the industrial age - the electric light, the telephone, the cooling and open hearth processes in making steel - were the results of experiments by trial and error or of "tinkering". The same was true of other developments in society in the 19th century - in the management of industry, in the treatment of poverty, in the assimilation of immigrants, in the governance of nations - changes were made on the basis of "hunches", "best judgements", "that which is practical". Now all this has changed or is changing rapidly. Increasingly the sources of innovations in science, technology, economics and to a lesser degree in social planning, are found in sophisticated research techniques and data accumulation and analyses. The great new advances in science and technology stem from theoretical and fundamental research such as the work of C.H. Townes on the laser beam and of John Bardeen, W. Shockley and W.H. Brattain on semiconductors. Even in the social sciences the theoretical work of Keynes, Parsons, Merton and others is finding practical application daily. Indeed, Bell has gone so far as to suggest that the university will replace business as the primary institution in our society because it will become the major mechanism essential for discovering and codifying theoretical knowledge which has become the source of

innovation in our society.[1]

Now, if this be true, as I believe it to be, it suggests the very great importance of the university retaining a degree of detachment for its scholars and researchers. These scholars and researchers may appear to the public to be engaged on esoteric tasks but these are not only the traditional tasks of the university but the very ones which in the long run will stimulate innovation and development in society. This is a strong argument against the university becoming too deeply or exclusively involved in researching the immediate and practical problems of the local community.

(2) Teaching Able Students:

In terms of student numbers, few countries in the world can match the record of growth in Canadian universities or their projected enrollments for the future. Actual enrollment in 1964-65 was 178,200; it is expected to leap to 340,400 in 1970-71 and to 461,000 in 1975-76. This growth pattern has been accepted by Canadian universities, perhaps without adequate consideration of all the consequences and certainly without adequate guarantees of sufficient financial support to assure that the job is done well. However this may be, there are two problems in respect of enrollment which require study. The first is that the university is not recruiting the most able students in the community and the second is that it fails far too many competent students early in their college careers. We have long known that universities do not attract all

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[1] Ibid.

able students and do admit many less able ones,[1] but we have assumed that this situation has been gradually changing and that Bell's thesis referred to earlier (on the university's influence on the stratification system) was largely accurate. Unquestionably there has been some improvement, but a recent study of Grade XIII students in Port Arthur and Fort William suggests that we have a considerable way to go to bring all the best students to university.[2] This study divided students into high and low intelligence groups and high and low income groups and studied these groupings in terms of their plans to go to college and university. There were 434 of the students classified as having high intelligence; of these 189 were from high socioeconomic status homes, and 245 were from low socioeconomic homes. Of this group of students with high intelligence 52 per cent of those of high socioeconomic status planned to go to college compared with 34.9 per cent of those of low socioeconomic status. Since the number of students in the low socioeconomic status group is considerably larger than the group of high socio-economic status, the loss to the university is far greater

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1 Oswald Hall and Bruce McFarlane, Transition from School to Work, Ottawa, 1963; W.G. Fleming, Background and Personality Factors Associated with Educational and Occupational Plans and Careers of Ontario Grade 13 Students, Toronto, 1957.

2 Ronald M. Pavalko and Daniel R. Bishop, Socioeconomic Status and College Plans: A Study of Canadian High School Students, in Sociology of Education, Vol. 39 No. 3, Summer 1966, pp. 288-298.

than the percentage suggests. A similar study in the United States[1] concludes that: "From all of this evidence it seems clear that although intelligence plays an important role in determining which students will be selected for higher education, socioeconomic status never ceases to be an important factor in determining who shall be eliminated from the contest for higher education in this cohort of Wisconsin youth".

If the university is to be discriminating in any sense it cannot be content simply with taking larger numbers of students but must find means to seek out, encourage, and recruit the most able students in the community. This would be consistent with the purpose of the university and a community service of inestimable value. The second problem in this connection is the high "drop-out" rate which includes failures and withdrawals from university. A study in the United States reports that about 43 per cent of the students who entered university dropped out with no record of transfer to another university.[2] Comparable figures for Canada are not available, but statistics in two Canadian universities suggest that 33 per cent would be a safe, and perhaps conservative, estimate of university drop outs in this country. Either many of these students should not be admitted or the universities are not providing them with

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1 Sewell, Shah, Socioeconomic Status, Intelligence, and the Attainment of Higher Education, in Sociology of Education, Winter 1967, Vol.40, No.1, pp. 1-24.

2 R.E. Iffect, Retention and Withdrawal of College Students, U.S.Office of Education Bulletin No. 1, 1958.

the kind of teaching and help they require. If in loco parentis means anything to the university to-day, this high failure and drop-out rate should be a matter of deep concern to all universities. Canadian universities are expanding rapidly and in this respect may appear to be meeting the demands made upon them by the community. But if this expansion is to serve the true ends of the university, the latter should take more initiative in reforming the educational system to encourage the brightest students to attend university, and it should devote more effort to retaining these students after they come to university.

(3) The Adult Student:

Most universities in Canada have accepted with apparent reluctance a responsibility for providing higher education on a part-time basis for the adult student. Such programmes as are provided are generally considered by academics to be inferior, as indeed most are, for universities provide extension departments with meagre support and tend to regard them chiefly as a source of financial income. Few senior professors will teach in such part-time programmes and the organization and supervision of these programmes is inadequate compared to that provided for full-time students.

It has now been demonstrated by the Joseph E. Atkinson College of York University and Sir George Williams University, and by Birkbeck College of the University of London, that an evening

college for part-time students can be organized to provide an academic programme of comparable quality to that of the day programme for full-time students. Atkinson College has its own building, its own faculty, its own guidance officers, its own student council. It accepts only students who have met the University's admission standards and who wish to study for a baccalaureate degree. The standard of work in this College is rigorous and is carefully supervised by the Senate of the University.

The importance of this is that, in light of the many, many, demands that are being made on the university, it must be sure of its legitimate roles. The evening college for part-time degree students seems to me to be such a legitimate role. It offers a comprehensive and systematic programme of study, it provides a basically sound undergraduate programme, it insists on high academic standards. The need and demand for such a programme is very great in all major cities in Canada, and the provision of such a service is consistent with that which the university, by experience and by its resources, is equipped to do. The evening college, confined as it is to able students who are studying for a degree, provides a neat answer to many adults who press the university for a course in psychology or a course in literature or a course in politics. It says in effect that the university's primary concern is to offer a systematic course of studies which provide the basis of a liberal education. The university does not believe that single or isolated courses are of much value to those beginning in higher education.

Nonetheless there is, and will be, increasing pressure for the university to offer a great variety of courses apart from its evening degree programme. The tendency of the multiversity is to meet most of these needs and, as we have reported, the University of California has over 200,000 people enrolled in its extension programme. The general rule seems to be that if such courses serve a useful purpose, if they produce income, if they do not adversely affect the on-going work of the university, they should be encouraged. My own view is that the university must exert some degree of discrimination in its extension course offerings, or the purpose of the university will be distorted in the minds of academic and outside communities. Some order of priorities must be established for programmes of adult education. This should be: (a) systematic studies for a degree as in the evening college, (b) graduate or professional refresher courses for students already in possession of a higher degree, (c) groups of courses in areas where the university has special competence and there is a great community need, such as computer service, counselling, research methods. I do not see why the university should attempt to be all things to all people or seek to offer courses where it has no special competence. Better that the function of the university remain clear, leaving to others the programmes that are inconsistent with the university's chief purposes.

Another service, of course, is renting facilities to groups in the community: the optometrists, the sales managers, the purchasing

agents, etc. Where we can provide such facilities, indeed where we can help such groups, it seems sensible for us to do so, but to sponsor or to undertake to supervise their educational programmes, seems to be a burden the university is ill-equipped to assume.

(4) The Educational System:

The university would be fulfilling both the social objectives of the community and its own academic purposes by giving constant attention to improvements of the whole educational system. Improvements in curriculum, for example, by making it more relevant and stimulating, would enhance the quality of the university's intake of freshmen and, at the same time, would help ensure that all students would have opportunities equal to their abilities and that those of obvious academic talent would naturally come to the university. If we are anxious to improve the system of education, a logical and legitimate place for the university to begin is with those who work in that system. Teaching and research of high order in the field of education are essential. The general impression is that current university programmes in education are of inferior quality. Whether it is a matter of raising their prestige or their quality, the whole educational system will suffer until these programmes enjoy a place of deserved prominence in the university.

(5) Professional Training:

Universities in Canada have effectively responded to the need for the expansion of professional faculties to the end that the

number of graduates in medicine, in dentistry, in law, in business, etc., will meet the present and future manpower needs of the country. Such expansion has been a demanding task, the complexities of which have not always been appreciated by the public. But it has been a major contribution to the development of the country. Two aspects of this expansion require further study by the university. Frequently, it is claimed the universities produce students with training which does not prepare them for the tasks society requires to be undertaken. To the extent that these tasks demand specific and detailed skills for immediate application on the job, we should be indifferent to such criticism. It should not be the function of the university to do on-the-job training. But to the extent this criticism relates to the tendency of departments or faculties to ignore or be indifferent to society's need for professional people with certain kinds of specialization, the university may need to review its practices. If, for example, there is great need in the community for general practitioners in medicine, those faculties of medicine may legitimately be called to task which produce few, if any, general practitioners, and which emphasize exclusively research and specialization in one branch of medicine. The university has an obligation to meet community need in this respect. Similarly, a department of psychology which emphasizes experimental psychology and gives only cursory attention to social psychology, clinical psychology and developmental psychology when there is a

very great demand for trained people in these fields might well be asked and required to broaden its training in the light of social needs. As long as these needs relate to fields of study recognized as legitimate in the academic world the community has a right to expect action by the university.

As to the many new groups seeking to be incorporated into the university structure, we are faced with very difficult decisions. The philosophy of community service emerging from the land-grant colleges encouraged a very liberal view of such developments with the result that there are schools or faculties in many state colleges of hotel management, chiropractic, optometry, police security, and many others. The recent trend seems to recognize that perhaps the universities have gone too far in their enthusiasm for such service to the community and that many of these operations belong more properly in community or technical colleges. My own view is that these latter are the proper places for such training facilities and that the university has an obligation to its other faculties and to its legitimate functions to resist pressure to give professional status to many of the groups who want to be part of the university but whose training requirements emphasize skills rather than fundamental study.

(6) Graduate Work:

Of all the pressures on the university, perhaps none deserves greater priority than that for the expansion of graduate studies. The

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obvious reason is that there is a very great need in Canada for people with second and third degrees and the university is the only institution in our society equipped to educate at advanced levels. In 1965-66 there were about 16,500 full-time graduate students in Canadian universities and it is estimated that by 1970-71 there will be 35,000 graduate students and about 70,000 in 1975-76.[1] There can be no question of the need for such an expansion or that the country can use all those who secure advanced degrees. Given the maintenance of high standards for our graduate degrees, all in the university recognize the very great difficulty of multiplying by four resources for graduate work in the brief period of a decade. This is unquestionably a service to the community of the highest import and one which, if adequately carried out, should excuse the university from performing many lesser tasks.

The above seems to me to be illustrative of the kinds of services the university by virtue of its experiences and resources is equipped to render. Theoretical studies and pure research, the recruitment of able students, the education of adults, improvement of the educational system, and expansion of graduate and professional studies - all these activities are indigenous to the university and, at the same time, are likely to prove of immense ultimate value to the

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1 Report of the Executive Committee of Canadian Association of Graduate Schools, unpublished document, p.6.

community. The university which devotes itself to scholarship and teaching in these and similar ways will instill in its members a coherency of aim and an independence of judgement that can only benefit society. It should not experience any collapse of enthusiasm or failure of momentum. To carry out these tasks will require all the energy and dynamism that a faculty and administration can muster.

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